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Immanuel Lutheran Church

Hutchinson, Minnesota

"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:51

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COVER DESIGN

IMMANUEL LUTHERAN CHURCH
Hutchinson, Minnesota
Dedicated March, 1949
During the pastorate of W. G. Voigt
Present pastor, Otto Engel

Siftings

The World Council of Churches' Second Assembly will convene at Evanston, Illinois, from August 15 to 31. Churches from all over the world will have delegates at this convention. A few Lutheran Churches will also have representatives there. This will be a hodge-podge of confessions so varying in detail that one wonders what they have in common, if more than the desire to come together for a religious convocation. The requirement to participate in this world-wide convention seems to be nothing in particular. It is understood, however, that all churches confess Christ. This may mean much and again it may mean little. Just to name the name of Christ, or even confess Him to be Lord, does not mean that all preach and teach Christ as the Son of God and the only Savior of the world with all that this means according to Scripture. "Can two walk together, except they be agreed?" Amos 3:3.

* * * *

In Huntington, W. Virginia, reports the Christian Century, the Long Run Baptist Association, composed of 120 churches in the Louisville, Ky., area, has contracted to sponsor the Mutual Broadcasting System's "Game of the Day" over local radio station WORC. In former years these major league baseball broadcasts have been sponsored in Louisville by a brewery. Now the Baptists will sublease the advertising to businesses whose principles are "in harmony" with those of the Association." Strange, to what extremes churches will go to attain their ends, as they think. What has a church or a church body to do with professional baseball? We don't like the advertising of breweries at baseball broadcasts as little as they do, but for the church to take over, that is another thing. The business of the Church, according to Christ's instruction, is, "Go ye into all the world, and preach the gospel." That is all. How easily one can be misled to leave our God-given sphere.

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BY THE EDITOR

Mr. Joseph Lee, a member of the Boston School Committee, claims that "church-state separation has been pushed far beyond the bounds of the First Amendment," in fighting for more "religion" in the public schools. In recent months this problem of more religion in the public schools has been extensively discussed and debated. A committee report explained that it did not want politicians to control religion, and insisted that much more "religion" can be taught in the schools than at present without violating the church-state principle of separation. "General religious truth" (whatever that means) it is claimed, can be taught in other branches of study, aside from classes specifically designed to teach religion. Mr. Lee admitted, however, that safeguards must be set up against sectarian abuses, if "religious truths" are to be taught in the public schools. In every argument in favor of teaching "religion," the danger is admitted.

Juvenile delinquency and crime is widespread in every city. It is a problem of the most serious nature, particularly in the larger cities. Boys and girls of 16 years and even younger rob, drink, kill and generally abuse older people. The police seem to be helpless against these teenagers. In Pittsburg recently a 16-year-old boy kicked to death an elderly man. A curfew has been suggested by a judge. But what is a curfew going to do in cases where parents are not interested in keeping their children in check? The fault is not so much the delinquency of the children as the irresponsible parents and irreligious home conditions.

* * * *

A home for wayward boys has been established by the North Dakota Synod of the Lutheran Church-Missouri Synod near Tolley, North Dakota. A 960-acre ranch has been purchased for this purpose.

"The Joy of the Lord is Your Strength"

Nehemiah 8: 10

THIS truth was addressed to God's Old Testament people after they had returned from the Babylonian Captivity. Those who returned had learned to loathe idolatry during the trials of this God-sent judgment. With penitent hearts they now looked to the Lord and longed to hear His Word. As they were gathered together in great numbers at Jerusalem on the first day of the seventh month, the people requested that the Law of Moses be read and explained to them. Then Ezra, the Scribe, mounted a pulpit and read the Book of the Law from morning until mid-day, and his helpers expounded it, part by part, to the people. The attentive hearers rejoiced at hearing the Word of the Lord; but at the same time they were also grieved in noticing that in so many respects they had departed from His will. Nehemiah, the governor of the people, encouraged them, however, to rejoice on this festival day, saying: "For the joy of the Lord is your strength."

The festival half of another church year has come to a close for us. In observing Advent, Christmas, Epiphany, Lent, Easter, and Pentecost the great saving deeds of our God, of the Father, Son, and Holy Ghost, have again been held up to our souls. This has given us great reason to rejoice. But God's Word, read, proclaimed, and expounded to us, has also in our case reminded us of our many sins and shortcomings, which have not been in keeping with the light of so great a salvation. Let us, however, rejoice in the Lord that we may find new strength, for Nehemiah tells us: "The joy of the Lord is your strength."

The Joy Which Gives Us Strength

Joy in God as Our Father We rejoice in the assurance which God's Word gives us that this world is not a plaything of blind chance, but that with all that exists we have been created and are daily being preserved by an eternal and almighty God who would have us look to Him in faith as our living Father. We find deep joy in knowing that never a thing happens and never an event tran-

spires here on earth, down to the minutest details of our life, but our heavenly Father has permitted it, arranged it, and so guided and directed it that it must ultimately work for our good and for the good of all who are His dear children. With this confidence we find it possible to walk the pathway of life with a light heart and to throw off the burden of anxious cares and worries. Such joy in the Lord is our strength.

Joy in the Grace of God's Son The joy which we find in looking confidently at all times and under all circumstances to God as our Father is made possible only through the gracious redemption of God's Son, our Savior Jesus Christ. For there is such a thing as human sin. Our entire nature is corrupted with it, all of our thoughts, words, and deeds are stained by it. It is a most terrible, destructive reality, the source of all misery and trouble. As long as anyone is still burdened with the guilt of his sin, there can be no fellowship with God, now or hereafter. A person's life may be filled to the brim with earthly blessings; yet if he lacks the assurance that his sins are forgiven, that he is at peace with God, this acts like a bitter drop in his cup of life, vitiating its entire contents. Yet this is the very message of God's Word that was once more brought to us during Advent, Christmas, Epiphany, and Lent that God sent His only begotten Son into our flesh to atone for our sins. Easter let us behold Him as our victorious Savior. When, therefore, we consider the misery from which Christ has raised us and the eternal honor and blessedness to which He has raised us with His pardon, our hearts have every reason to throb with joy. Such joy of the Lord is our strength.

Joy in the Gifts of the Holy Spirit By our own reason and strength we cannot believe in Christ as our Savior, and thus of ourselves we also cannot look to God as our dear Father. Such faith is a treasure which only the Holy Spirit can give. He has called us by the

Gospel and enlightened us with all the precious gifts of salvation. Through Word and Sacrament He nourishes and preserves our faith. He makes us sure of our pardon and salvation. He gives us confidence to pray. He makes our hearts certain in the hope of a resurrection of our bodies from dust and decay, and of a blessed entrance into eternal life and glory. Upon this gracious work of the Holy Spirit Pentecost has again focused our attention and stirred up new joy in His precious gifts. Such joy of the Lord is our strength.

The joy which gives us strength is none other than our joy in the Triune God, Father, Son, and Holy Ghost, our Creator, Redeemer, and Sanctifier. That is what we confess on Trinity Sunday.

The Strength Which This Joy Gives

Strength for a Holy Life Thankful joy in the Lord gives us strength to glorify Him in our daily lives and activities. It moves us to carry out our earthly tasks and responsibilities faithfully and conscientiously, "not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart." As long as we truly rejoice in the Lord we will not forget that we belong to Him, but ever give first consideration to His glory and pattern our lives according to His holy will. We will be kept from centering the affection of our hearts upon earthly treasures. Joy in our Lord will give us strength to avoid pleasures and activities which involve sin or great temptations to sin. It will also keep us from becoming so engrossed in earthly diversions, ambitions, and activities that the welfare of our soul and the glory of our God is supplanted.

Strength to be His Witnesses God has entrusted a special work to His believing children. It is the task of furthering the testimony of His Gospel so that His church of believers may be extended and preserved among sinful men. To this task God would have us willingly devote of our time, of our gifts, and of our earthly means. With one it will mean standing in the pulpit and declaring the Gospel to God's people. With others it will mean exemplifying Christian faith and virtues in their homes as fathers

(Continued on page 184)

Editorials

Gifts for Jesus When your committee chose the words "Christmas Gift For Jesus" as an over-all appeal for this special collection, it did so in the hope that this approach would strike a sympathetic response in the heart of every believer. We hoped that with Faith, Prayer, and Co-operation we would reach our goal of \$1,150,000 by Christmas. Some congregations did reach their goal, others did not. Still others have not responded to date. The total cash on hand at Mr. Niedfeldt's office, as of March 31, is a sum of \$544,337.37. We hope that by the time our Districts meet we will be able to report a substantial increase and that by June 30 the balance will be available.

We know of no other way to appeal to our pastors and congregations. If that evangelical approach does not move our people to support the work of the kingdom and to meet the desperate needs that exist, we do not know what will. The whole situation seems to boil down to a few simple facts. If the Lord Jesus reigns in our hearts, we will gladly make a special effort as pastors to get our congregations started, and as congregations we will gladly make a special sacrifice to see the buildings at Watertown erected. We will realize that there is a definite need and that it is up to us to meet that need to the glory of Jesus' name. If the Lord Jesus does not reign in our hearts, we shall find all kinds of reasons why we can not do it now, just as we did at Christmas time.

May our heavenly Father open our eyes to the need of those buildings and to the realization that He has blessed us sufficiently to meet that need if only we would follow God's plan of church finance and give as He has prospered us.

All of us could contribute once again without any harmful aftereffects. We often hear the remark: "If every one would give his fair and just share, we could easily build"! Usually the person speaking along those lines has the idea that the over-all average of a project is the fair and just share. It is just this misconception that has caused our congregations and the Synod to go begging for almost every dollar that we need to carry on the Lord's work. My fair and just share has nothing to do with the over-all average of the cost of the project. My fair and just share is based on my income (1 Corinthians 16:2). As soon as we begin to put this basic principle of God's plan of church finance into practice, we shall have all the money we need for Watertown and for any other project which our Lord might point out to us.

If \$544,337.37 is all that we can honestly raise according to our income, we are indeed grateful and thank God on bended knee for His blessings. May we all examine our stewardship performance in the light of 1 Corinthians 16:2 in the weeks that lie ahead, to see whether we have given as God blessed us, proportionately according to our income. If we have, our conscience will be at ease. If we have not, let us make an honest effort to make the necessary adjustments by June 30.

SPECIAL COLLECTION COMMITTEE.

District Conventions The month of June is the season for our bi-ennial District conventions. Some may wonder why they are held at all. Under our system they have no legislative authority nor can they vote monies for missions and the like. This is left to the Joint Synod convention, which meets in the odd years. Under our Synodical constitution the responsibility for Scriptural doctrine and practice and the supervision thereof is left to the Districts, but otherwise the work is carried on by the Synod, which has the advantage that the weaker Districts receive help from the stronger. Each District has its boards which supervise the work in their own midst and present their needs and opportunities to the parent body, which is thus given a birds-eye view of the whole field.

In spite of their restricted authority, the District conventions have their great value. For one thing, there is an opportunity for more general information. At the Synodical conventions there are delegates only from every ten congregations, pastors, and teachers, while at the District conventions all have an opportunity to get first-hand information. Reports are given on the various phases of the Synodical work, so that all have an opportunity to get better acquainted with the work which is being carried on jointly. The information thus trickles down to the grass roots. If it does not, there is negligence somewhere along the line.

This applies to both the field of doctrine and practical work. At the present time our Synod is engaged in a serious doctrinal controversy, and it is not only the general body which faces an important decision but also every individual in it. Everyone must decide his personal stand on the basis of Scripture. The discussion at the District conventions will help to bring out the issues involved.

It is also important that all our people be informed in regard to the practical work, such as missions, our colleges and seminaries, and the like. It is an era of expansion for us. New projects have been undertaken, and there are bottlenecks which hinder the full development of the work. We are called upon for steadily increasing contributions. We are inclined to think in former financial terms, forgetting that the value of the dollar has decreased and that new doors are continually opening before us. Our District conventions will provide information on this and will help to stimulate new interest in the hearts of our people, so that they will go home filled with new zeal for the glorious cause of our Lord. If our people are informed and are convinced of the needs, they will respond.

May the blessing of the Lord rest upon our District conventions, so that our people may be indoctrinated and may be moved to carry on the work of the Lord with even greater zeal.

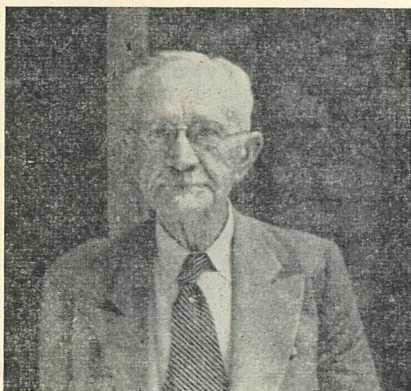
I. P. F.

† PASTOR GUSTAVE E.
BERGEMANN †

On Thursday, May 13, the Lord called the aged and well known Pastor G. E. Bergemann to his eternal rest. He had been remarkably well preserved for his advanced age, but recently had to be removed to the hospital for what appeared to be a slight stroke. Though he seemed to be recovering, a sudden change set in after he had had his breakfast on that morning, and within a short time he fell asleep peacefully in his Savior, whom he had preached throughout the 67 years of his ministry.

From Birth to Manhood

Gustave Ernst Bergemann was born on August 9, 1862, near Hustisford, Wisconsin, the son of Ludwig Bergemann and his wife Wilhelmina Schulze. He attended the parish grade school



in T. Hubbard and in Hustisford and was confirmed in Bethany Church of the latter place by the sainted Pastor Philip Koehler. In 1879, he entered our Northwestern College at Watertown to prepare for the ministry and was graduated in 1885 in a class of six. From there he went to our Theological Seminary in Milwaukee.

Pastor at Fond du Lac

Because of the urgent need for pastors in those days, he was requested after only two of the customary three years of training, to accept a call to Trinity congregation in Bay City, Michigan. Here he was ordained to the holy ministry on June 26, 1887, by Pastor J. J. Oehlert. After serving here for five years, he followed a call to St. Paul's in Tomah, Wisconsin, and was installed there on November 7, 1892, by Pastor Christian Koehler. Besides this congregation he served the subcharges in the towns of Sparta, Lincoln, Knapp, Goodyear, Babcock, and Shennington. In 1899,

a call from St. Peter's congregation brought him to Fond du Lac, where he was installed on December 10. He bore the full responsibility of pastorage in this large congregation until 1924, when, because of added obligations as president of the Synod, he was relieved of the burden of chief leadership of the congregation, which was entrusted to Pastor H. K. Moussa in 1924. However, Pastor Bergemann continued to serve as assistant until 1947, when failing strength compelled him to retire from active duty.

Marriage

On October 31, 1887, the deceased was united in marriage with Miss Emma Anger at Watertown. The Lord gave them three children, a son and two daughters. It pleased the Lord to call hence the son, Hans, in April, 1918. Mrs. Bergemann also preceded her husband in death on September 6, 1945.

The Gospel His Comfort

The departed was a man of powerful physique and, though declining in strength as age came on, retained his mental faculties fully even to the end. — The spiritual influence of this veteran of the cross reached forth in many directions, and during his official service in the Synod he often had to face the fire of strong opposition. He sought and always found comfort in the pure Gospel of the Crucified, and hence would permit no one to attach any condition to its offer of free grace. In firm faith in the Gospel that he proclaimed to his parishioners he closed his eyes in peaceful sleep.

Funeral Service

The funeral took place from St. Peter's church, where the body lay in state on May 15. The members of the Church Council and the School Board served as honor guards, also as active and honorary pallbearers. Pastor Gerhard Pieper, pastor of St. Peter's Church, served as liturgist and conducted the committal service, Prof. J. Meyer preached the sermon, and President Oscar Siegler of the Northern Wisconsin District spoke on behalf of the Synod and read the obituary. The student choir of Winnebago Academy sang the closing stanzas of "O Sacred Head" and Bach's "He Is My Savior." The remains were laid to rest in Rienzi Cemetery.

Pastor Bergemann reached the age of 91 years, 9 months, and 4 days.

He is survived by his two daughters, Mrs. Selma Schlei of Chicago and Mrs. Herman T. Jackson of Fond du Lac, and three grandchildren.

A Keen Mind

Pastor Bergemann spent by far the greater portion of the 60 years of his active ministry in St. Peter's Lutheran Congregation at Fond du Lac. God had endowed him with a keen mind and a firm will. He had given him the gift of leadership to an eminent degree. Bergemann devoted these gifts to the service of his Lord. As a fruit of his labors in Fond du Lac we may mention Winnebago Academy, at the 25th anniversary of which school, in September, 1950, he spoke in an open-air-service in spite of inclement rainy weather.

Head of the Synod

His special gifts were soon recognized outside the congregations which he served. The Synod employed them by electing him to various boards and commissions.

In 1907, ten years before the old Wisconsin Synod was divided into the three districts within the state as we know them today, Bergemann was elected as vice-president. When the former president, Pastor Ph. v. Rohr, died in the following year, Bergemann took over as acting president for the remainder of the unexpired three-year term, and thereafter was elected as president till the amalgamation of the three synods of Michigan, Minnesota, and Wisconsin took place in 1917. In his first report to the old Wisconsin Synod he repeated the prayer which his predecessor in office had uttered in his last report of the previous year, that our dear Wisconsin Synod remain firm and immovable, standing on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

Energetic Organizer

When, in 1917, the three synods mentioned above gave up their independent existence and merged into one body, the Joint Synod of Wisconsin, there naturally arose some danger of friction till all details of operation could be properly adjusted. This gave Bergemann an opportunity to employ his gifts for his Synod. Untiringly he attended district conventions, board meetings of the Synod's high schools, college, and seminary, the meetings of mission boards and the

(Continued on page 185)

The Church

As Jesus Spoke Of It

(Twelfth continuation)

BEFORE speaking about the treatment which the Church is to accord an erring brother, Jesus told His disciples the parable of the lost sheep, which the shepherd sought diligently and brought back to the fold with rejoicing. Just as a shepherd must reckon with the possibility that one of his sheep may stray, so it is a possibility that a Christian fall into error and sin. What is the Church to do in that case?

Go

"Go" — that is the first word which Jesus applies. Just as the sheep which has gone astray cannot be expected to appeal to the shepherd for help, but the shepherd must go to seek the lost, so the sinning brother needs the seeking help of others. Therefore, "Go," says Jesus. The Christian who has the Truth, who has not been led astray into error and sin, he must make the beginning.

Can a Christian really do otherwise? Is he not joined to Christ by the faith that is in him? Does not, through that faith, the same spirit dwell in him that dwells in Christ? That is the spirit of saving love. Christ could not bear to see us lost in sin and death; He came to seek and save that which was lost. Just so a Christian is moved with compassion at the sight of an erring brother. "Go," says Jesus. And the Christian will want to go, moved by pity.

All Christians still have the Old Adam, which constantly hampers them in their Christian behavior. If it were not for the Old Adam, the sinning brother would not have fallen into sin. But just so our Old Adam makes us loathe to call on our sinning brother to help him out of it. "Go," says Jesus, which for our Old Adam is a stern rebuke.

Let us remember this "Go" of our Savior. It is a call from God to come to the assistance of a brother who sorely needs our help; it is a painful rebuke for our unwilling Old Adam, but it expresses and stimulates the urge which the Holy Spirit has created in our New Man. "Go."

Tell Him His Fault

Your brother has committed a sin. It was committed against you. Whether he insulted you personally, or whether you were simply present when he sinned, makes very little difference. You love your Savior, you love your God. It hurts you to see His holy commandment violated. You loved your brother, you thought very highly of him. You are disappointed by his committing a sin. So he has sinned against you, directly or indirectly.

Should you be angry with him because he sinned against you? The mind of Christ is in you. When men sinned against Him and nailed Him to the cross, He had compassion on them. He pleaded for them to His heavenly Father: "Father, forgive them; for they know not what they do." That was the mind of Jesus toward them that sinned against Him. That was His mind toward you, and toward the brother who now sinned against you. He had compassion on you. You rejoice because Jesus had pity on you. If He had not, you would be doomed. If you appreciate His heart of mercy, then you will certainly try to copy Him. You will cultivate a compassionate mind in yourself.

If you do that, then you will know how to tell your brother his fault. By nature you do not know. If you follow your natural inclination you will talk to other people about your brother's fault, but not to him. Or if you do talk to him, it will probably be in anger or with contempt.

That is not the way Christ wants you to talk to him.

Convict Him

The word which Jesus uses for "telling" the sinning brother his fault is rather difficult to translate. "Reprove" — "show" — "convict" are some of the words which different translators have tried. Though each one conveys some part of the thought expressed by the Greek word, none of these three reproduces its full meaning. "Convict" has the basic idea, but the Greek word does not sound as harsh as does convict.

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"Show" is not quite strong enough. "Reprove" with its idea of scolding and admonishing again colors the thought in a wrong way.

Jesus wants us to go to our sinning brother and talk to him in such a way that he begins to see how grievously he has sinned and to realize what tremendous harm he has done to his soul. Perhaps he was not aware at the moment of his sinning that he was transgressing a solemn commandment of the holy and jealous God. He must be shown. He certainly was not aware that with his sin he trampled his Savior under foot and severed his connection with Him and forfeited his salvation. He must be made to see.

This is what Jesus means when He says, Tell him his fault.

Between Thee and Him Alone

In order to lead the sinning brother to a knowledge of his sin and to true repentance a cold demonstration from the Law of God is not the proper way. By that method you may succeed to corner him, so that he is unable to answer your arguments, but it may also serve to set him against you and to harden him against the Word of God. That is the reason why St. Paul warns so earnestly against "doubtful disputations." "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1).

Jesus means the same thing when He says, "between thee and him alone." Jesus wants us to have a heart-to-heart talk with our sinning brother. When we go to our brother and see him alone about his sin he will be impressed both with the seriousness of his case and with our concern for him. He will understand that our aim is not to humiliate him, or to show that we are better than he. Our sole concern is to help him out of the tentacles of sin which have gotten hold of him and threaten to strangle him.

Gained

What will it mean to us if the sinning brother listens to our pleas, if he acknowledges his sin and repents, if he asks his Savior's forgiveness? What did it mean to the shepherd who went after his lost sheep when he found it? Forgotten were all the trouble and pain of the search; overwhelming joy filled his heart. The meaning of our successful

dealings with the sinning brother Jesus sums up in one word: "Thou hast *gained* thy brother."

Gain — what will not people do to make a gain? They will work, they will submit to inconveniences, they will expose themselves to hardships and dangers, just to gain a few dollars. And here Jesus says that you have gained a brother. You were

on the verge of losing him — and that would have been a very painful loss. That loss has been averted, your brother is still your brother. You have gained him.

He will rejoice for the service that you have done him. But you may rejoice even more over your gain.

J. P. M.

(To be continued)

In The Footsteps Of Saint Paul

Paul Finds Lodgings In Corinth

WHEN the Apostle Paul set foot on Corinthian soil, no one in Corinth was conscious of the fact that the future significance of Corinth would be bound up with the poor tentmaker from Tarsus and not with the mighty emperors of Rome and the wealthy merchants of the provincial capital. From Greece, especially Corinth, the Cross of Christ was carried forward by epistle and word to Rome and the lands of the distant West, into the dense forests and isles of the North, far into the rugged fjords of Norway, across the wide plains of the Mississippi, to the towering Andes, and back again to Africa and the Near and Far East. Not the mighty men who wielded the sword of Rome, not the influential men of the pen of Greece, but the humble craftsman who wielded the Sword of the Spirit and who entered the proud city of Corinth, was to be the man of the future. How little do the mighty and wise of this world read the signs of the times correctly and appreciate its greatest men! The French scholar Renan, in his *Life of Paul*, once spoke of Athens as being the sanctuary of wisdom and of Corinth as being the sanctuary of Venus, the goddess of love. He, too, lacked the full appreciation of Paul. Trained to become a Roman Catholic cleric, he deserted and became a scathing critic of Christianity and of Paul in spite of all the ingenuity of his intellect.

The Expulsion of the Jews

Luke, the otherwise so terse historian, goes into greater detail concerning Paul's coming to Corinth. In Acts 18 he writes: "After these things Paul departed from Athens,

and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." This is the first time that Luke expressly mentions the craft of tentmaking of Paul.

In the year 49 A.D., the Roman Emperor Claudius expelled the Jews from Rome. The Roman historian Suetonius mentions some of the details concerning this expulsion in his biography of Claudius (Ch. 25): "When the Jews instigated by Chrestus (impulsore Chresto) endlessly created disturbances, he drove them out of Rome." Just what the actual cause of these disturbances was we do not know. Most commentators, however, conclude that Chrestus is none other than Christ. In all likelihood the preaching of Christ in Rome caused an uprising among the Jews. The preaching of Christ was branded as the proclamation of a foreign religion, as one hostile to the Roman religion, and thus there was brought forth the edict of the emperor against the Jews, in whose midst the uprisings had occurred. Tacitus, another Roman historian, called the Christians Chrestiani in his *Annals* (XV, 44), thus offering an additional clue for the linking of Chrestus with Christ. Later on, the expulsion of the Jews was revoked by Claudius. The need of Jewish money brought about by Roman extravagance evidently caused this reversal of the edict.

Aquila and Priscilla

Among the Jews who fled out of Rome, we find Aquila and Priscilla. In this decree of expulsion we see divine providence. It was the decree of Caesar Augustus that brought Joseph and Mary to Bethlehem. Here the Roman emperor Claudius had to serve the higher purposes of the kingdom of God. Paul left behind him the wise Athens and God brought him these valuable helpers for the building of His kingdom.

Luke tells us that Paul lodged with Aquila and Priscilla. Later on, we find them in Rome and in Ephesus. In his Epistle to the Romans, Paul sends greetings to Aquila and Priscilla (16:3): "Greet Priscilla and Aquila my helpers in Christ Jesus, who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." Priscilla is mentioned first here in Romans and elsewhere. She must have been the greater spiritual influence for good and a woman of rare intellect and love for the kingdom. The very fact that Luke speaks of them in greater detail also bears out the importance of this couple for the work of Paul and the whole Church. We hear of Aquila and Priscilla again in Rome and in Ephesus. The frequent wanderings of this couple call to our mind how unsettled, how insecure the conditions were for the Jews in the Dispersion within the Roman Empire. Hated and despised by the Romans, they had to flee from place to place. Indispensable on the other hand to Rome, because of their rare abilities in trade and finance they were sought in various strategic centers of the Roman Empire. Where prosperity waved a welcoming hand we always find the Jews, yet all of these conditions had and have to serve the higher purposes of Christ, the head of the Church.

Who Taught Aquila and Priscilla

Whether Aquila and Priscilla already heard the Gospel in Rome or from Paul, we do not know. Luke remains silent on the subject. All the more do various commentators try to solve it. It is interesting to note that the Roman biographers of Paul, Holzner and Baumann, readily admit that Aquila and Priscilla could have had contact with Christians in Rome already. Tacitly they assume a bishopric of Peter in Rome for twenty-five years. Historically it is

impossible to assume such a long stay of Peter in Rome, but everyone knows that Rome can attempt the impossible and seemingly get by with it before a gullible public. The Gospel was brought to Rome by lay Christians, most likely Jewish Christians, who had brought it with them from Jerusalem after the days of Pentecost. Lay Christians were the founders of the church at Rome and not Peter nor any other apostle. It would be strange indeed, if Paul, who greeted so many Christians in Rome, would have overlooked Peter and any of the other brethren.

Paul's Concern for the Success of the Gospel

In Corinth, Paul labored for his livelihood as in other cities. He would offer neither the Jews nor the Greek merchants an opportunity to accuse him of propagating a new religion for personal gain. For his co-laborers he advocated the principle: "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). For his own person he refused to make use of this principle of Christian giving. On the other hand, no one among mortals has done more to raise the general appreciation for manual labor among men. Cicero, who lived about a century before Paul, still was of the opinion that no man of intelligence should work in a shop. Aquila and Priscilla received the Jewish rabbi in their workshop and benefited greatly thereby. We can imagine Paul telling the apprentices at the loom, what was uppermost in his mind and heart and how he longed to tell the whole world of Christ. In turn he would ask Aquila and Priscilla to tell him about Rome. In such wonderful conversations there ripened in the heart of Paul the resolve: "I must see Rome also."

It was not an easy matter for Paul to earn his living by hard manual labor during the week and to go to the synagogue on the Sabbath days to interpret the Law and the prophets in the light of the Gospel of Christ. He knew what it meant to suffer hunger and want for Christ's sake. Only when help and gifts came from Macedonia through Silas and Timothy, could he relax a little in his manual labor and devote more of his time to his real occupation, to mission work. Tentmaking was but a means to an end for Paul. He never sought riches and a comfortable life as is the practice of so

many servants of the cloth of today. We hear Paul saying to us (1 Cor. 11:1): "Be ye followers of me, even as I also am of Christ." Let us also willingly follow the steps of Jesus and Paul in the winning of souls for Christ.

H. A. KOCH.

"THE JOY OF THE LORD IS YOUR STRENGTH"

(Continued from page 179)

and mothers and thus bringing up their children in the nurture and admonition of the Lord. Whatever the way may be in which the Lord would have us serve as His witnesses,

joy in His grace and love will give us strength for it.

Submission Being God's children
for Patient does not necessarily ex-
Strength empt us from adversi-
ties or lift us beyond
life's sorrows, needs, and cares. Scarcely a day passes that has not its clouds and unpleasantness. Also here our joy in the Lord is our strength, our strength for patience and child-like submission. Joy in our Lord and His grace will finally also give us strength to meet death itself with the calm assurance of faith that the Lord is summoning us to eternal joy.

C. J. L.

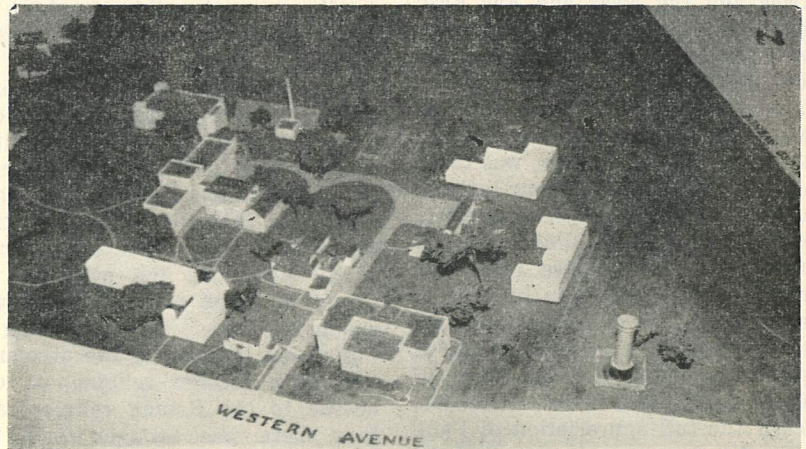
Of Bricks And Mortar At Goslingville

IN the May issue of the well-edited *Black and Red*, student publication of Northwestern College, there appeared an article entitled: "Goslingville 195?." Goslingville is an affectionate term for Northwestern; the question mark was to indicate, we assume, the precise relation existing between the amount of money collected in our *Gift For Jesus* campaign and the erection date for the build-

part in this *Gift For Jesus*. We will not repeat what has been written so often and so well — that these buildings are needed for Synod's work today and tomorrow.

The Schedule Calls for August

It has been announced that plans are now ready for the three buildings which are included in the building program for Northwestern College —



THE NEW CAMPUS LOOK

The buildings (starting lower left, clockwise) are:

Proposed recitation-chapel, present dormitory, gymnasium, proposed dining hall, proposed dormitory, new science-library building, center: present dining hall.

ings at Goslingville. It is our hope and prayer that the question mark in the date may be eliminated in the near future when all our congregations will have taken a successful

a new dormitory, a chapel-recitation building, and a dining hall. Final plans and specifications should be ready for bids by June 20, and groundbreaking is scheduled for

August, provided that the funds are available.

The new dormitory will measure about 260 by 40 feet. Its three stories will have a capacity of one hundred and seventy students in eighty-two rooms. Study and sleeping space for two will be combined in one room — eight of the rooms will hold three or more students. The interior will be of waylite block construction. The concrete floors will be covered with asphalt tile. Closets, chests, and bookshelves will be built in.

More Needed Space

For the sake of economy not all of the basement will be excavated. The excavated part will have two baggage rooms, janitor's storerooms, a mechanical equipment room, a large recreation room, a TV viewing room (no luxury today), canteen, and photography dark-room. Off the front entrance on the main floor there will be a guest lounge, lobby, and office. The *Black and Red* in describing the new dormitory darkly suggests that "the conveniences, added accommodations, and dream world atmosphere the proposed dormitory promises will serve as an added incentive for older students to take it easier in this spring weather and, if possible, delay their grade promotion." Since the last dormitory was built fifty years ago and is somewhat less than "dream world" in atmosphere, and spring being what it is, we can understand this inclination.

The new chapel-recitation building will stand on the present site of the old recitation hall. After a thorough study and ventilation of the problems involved, it was deemed advisable to raze the old recitation hall. The new recitation building will be about 150 by 60 feet. The basement will contain what has long been a necessity — a large music rehearsal room with a small recording and music storage room. The first floor will provide for a faculty room, conference room, and an office. In addition to this there will be five classrooms. The second floor will add eight classrooms, making a total of thirteen new classrooms.

A Place for Devotion

A lobby at the east end of the recitation building will also serve as entrance to the chapel. The erection of this chapel was made possible by a bequest of \$96,000 to Northwestern College from the estate of Mrs. Meta

Kielgas Michelson. The chapel will be of Rural English design with low walls and a steep roof. In the 74 by 49 feet structure, seating will be provided for about four hundred worshippers. The interior will have laminated arches and buttresses with windows between the buttresses and over the altar. The chapel, we are told, will be used strictly for devotional purposes.

The new dining hall will have a capacity of over three hundred students. The new dining hall will remedy the cramped eating quarters and the inadequate kitchen facilities in the old one. In a second story, the new dining hall will also provide space to care for ill students.

All the proposed buildings will be built of a yellow exterior brick similar to that of the new library-science building, and excluding the chapel, will have flat roofs of concrete covered with tar and gravel. The corridors and stairways of the structures will be of terrazo, the floors of asphalt tile, and the interiors of waylite block.

We Must Work Together

The *Black and Red* comments, "Undoubtedly the only lamentable feature of the entire building program is the element of funds and delays. If extremely fortunate the present sophomore class may occupy the proposed dormitory for a half semester, but perhaps will never walk the halls of the chapel-recitation building as Northwestern College students." May our zeal and speed to complete the building fund campaign thoroughly, but happily, disappoint our gloomy prophets.

JAMES P. SCHAEFER.

FIFTIETH ANNIVERSARY

Bethesda Lutheran Home Watertown, Wisconsin

On Sunday, July 18, 1954, God willing, a celebration of the 50th anniversary of Bethesda Lutheran Home at Watertown, Wisconsin, will be held at the Home. Services will be held in the Chapel in the morning at 10:30 o'clock. Again, in the afternoon at 2:30 o'clock, services will be held in the spacious park on the grounds. Since Bethesda Lutheran Home is an institution of the Synodical Conference, all members of the Synodical Conference, in particular, are invited. Everyone is welcome. Dinner will be served to all who wish during the noon hour. At the morning service

the new pews in the Chapel will be dedicated.

Come and see Bethesda Home and join us in praising God for this House of Mercy which He has sustained and blessed these fifty years.

A. M. HARSTAD, *Chaplain.*

† PASTOR G. E. BERGEMANN †

(Continued from page 181)

like, and helped them to find their way under the changed setup. "These meetings," he reported in 1919, "offered a welcome opportunity to discuss thoroughly and to clarify the new arrangement of affairs brought about by the merger." At the same time he suggested the meeting of delegate conferences to disseminate an understanding of, and thereby to increase an interest for and cooperation with our Synod's work.

Origin of General Committee Meetings

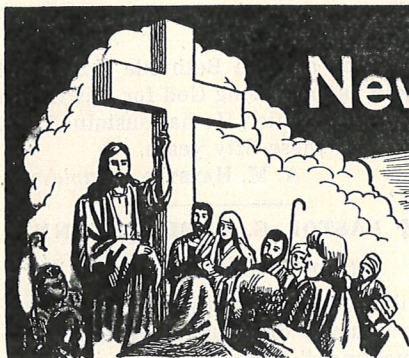
It was evident that this amount of work would soon overtax the resiliency of any man, even if endowed with a physical constitution as robust as was Bergemann's. The Board of Trustees, as early as 1919, recommended that he resign from his pastorate and devote himself entirely to Synod affairs. Four years later the Synod adopted a committee report recommending that, instead, representatives of all districts, boards, commissions, institutions meet regularly at least once a year to compare notes and to coordinate their work. This was the beginning of the General Synodical Committee, which now meets regularly twice a year, which Bergemann thus helped to organize and to steer during its formative years.

Other Innovations

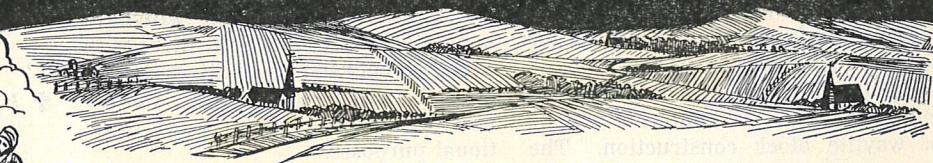
Other items might be discussed from President Bergemann's incumbency: the introduction of English as the official language at meetings, the "depression" with its painful "cuts" in salaries, and the like; but space does not permit.

May our Synod never deviate from attending wholeheartedly to the work which Bergemann never tired of stressing as the one task assigned to us by our Savior: to proclaim His Gospel of grace unadulterated to a sin-lost world, including ourselves, to the glory of His most holy Savior name.

GERHARD PIEPER,
JOH. P. MEYER.



News from our Mission Fields



"Lo, I am with you always, even unto the end of the world."

MATTHEW 28, 20

TOKYO, JAPAN

(Continued)

A FIELD REPORT FROM MISSIONARY FRED. TIEFEL

The Course of Our Mission Endeavor

WE have told you about the difficulty of conveying the Bible truths to the mind and heart of the Japanese correctly. This difficulty as well as the admitted lack of Bible-helpers and thorough exegetical and doctrinal publications are the reasons for the course upon which I wish to guide our mission endeavor, namely: 1) Study language; 2) Prepare material for teaching (in English and Japanese); 3) Teach Bible classes thoroughly; 4) Begin public services when I have a reliable interpreter; 5) Begin Sunday School when we have our own material and trained Sunday School teachers from our own Bible classes; 6) Pray that God may send to us students who will permit us to train them in God's Word for the work of the ministry.

I. Language Study

The necessity of language study is obvious. It is not so obvious that this study must be continued always. A linguistic study must be made of the Bible translations available in the light of etymology and usage. Confucian, Buddhist, Shinto and popular usages of terms must be thoroughly investigated. (Here we note a peculiarity of the Japanese. No good etymological dictionary is available. The knowledge is stored here and there in the minds of certain professors. My students will be referred from friend to friend until they are introduced to a man who has made a "study" of a certain field and can impart knowledge in a personal way.) At the same time, I must prepare exegetical and doctrinal studies in the English on terms used in the Hebrew and Greek Bible. The students are capable of finding corresponding

Japanese words. This is time consuming work, but most fundamental. How can we preach the Word, that is, God's truth, without making certain that such truth is being conveyed accurately by sounds and symbols of the Japanese languages? Yet that is my call — to preach the Word.

II. Prepare Material for Teaching

The students of my present Bible Class are translating my course in Bible study. These students are both humble and eager to help. Thus for the future I will have a Bible course in English and Japanese. At the same time we are working on the Catechism translation. On some parts it is a third revision. When we are finished (perhaps by the end of 1954) we will be reasonably certain of a

faithful translation. As we review the Catechism we examine all key words very carefully. I keep a list of all these words discussed, so that later on we shall have our own small English-Japanese dictionary on Biblical words.

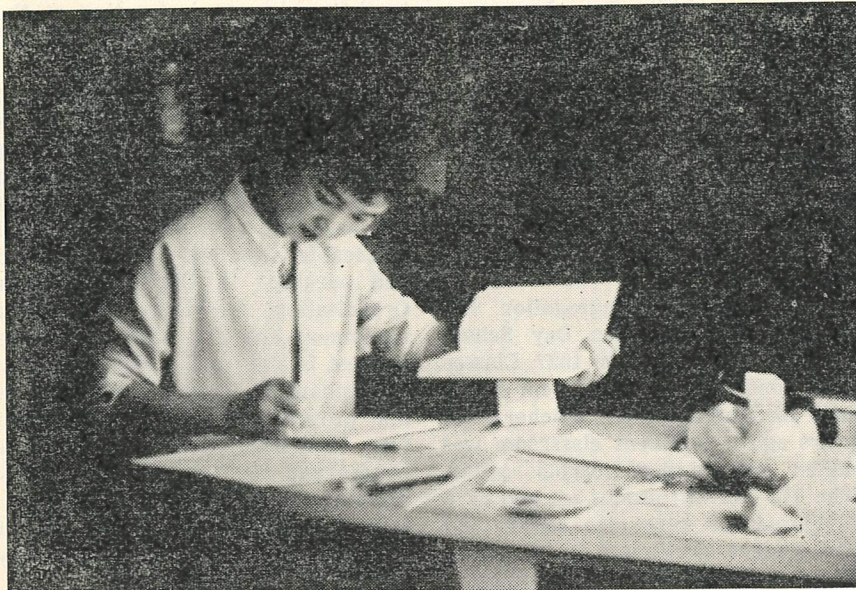
We have now begun the translation of our Wisconsin Synod Sunday School teacher's manual. The lessons will also have to be translated. For the lower grades that will pose no special problem. But it will in the upper grades where the Bible text is used. The Japanese Bible translations (all) upon close examination are woefully inadequate. So one task leads to another, and there are not enough hours in the day.

III. Teach Bible Classes Thoroughly

No doubt a picture in the *Northwestern Lutheran* showing a con-



STUDENTS IN OUR TOKYO HOME WHO HELP WITH TRANSLATION WORK



STUDENT HELPING WITH TRANSLATION OF OUR
SUNDAY SCHOOL TEACHERS' MANUAL

firmed group of Japanese Christians would look good. But it is different than with Americans. You cannot examine a Japanese student orally very easily. If he thinks he may be wrong, he will not answer. One must give written examinations, and this I am not ready to do as yet. They act very much in group action. So they understand and do not mind if I go back and repeat in order to bring up to date someone who has missed classes for a while. With the original Tokyo class I have nearly finished the Gausewitz Catechism once. This same group is helping me to review the translation. In this work they realize how much more there is to learn from the Catechism. They have shown no impatience.

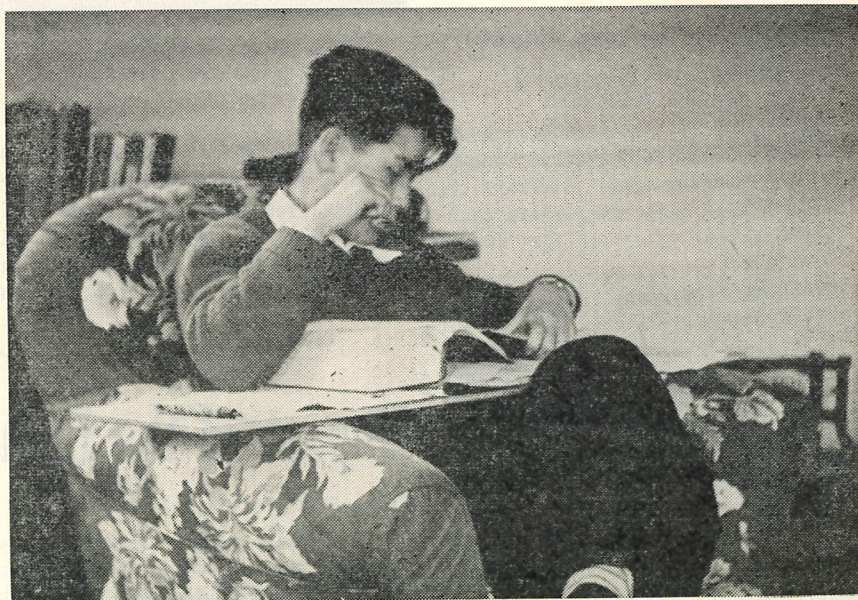
IV. Begin Public Service With Reliable Interpreter

We have had only one public service, namely at Christmas. To continue this would entail not merely writing a sermon, but asking a student to translate it, and reviewing his translation. This would require a full day's work between the two of us. Then, too, it would mean that we begin a Sunday School. It would also mean getting a suitable hymnal ready. The general "Protestant" hymnal in use here contains a lamentable collection gathered from every-

where. I am praying for a poetically gifted Bible student who can correct and edit some acceptable doctrinal hymns. For these reasons we are postponing public services. Then, too, we have all the students in weekly classes as yet.

V. Begin Sunday School When Material and Teachers Ready

Some of the students in my classes have expressed willingness to begin Sunday School classes in their own neighborhoods. But first they must have adequate material and training.



STUDENT TRANSLATING BIBLE OUTLINE

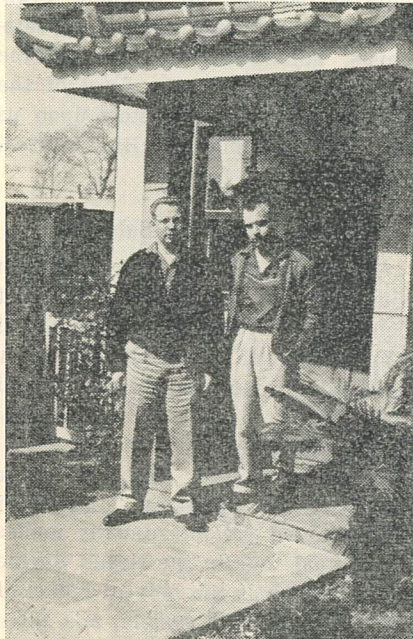
VI. Pray for Students and a Native Ministry

Among the members of my present classes I have only such students who have chosen a life's career. It is necessary that we pray the Lord of the harvest that He would send us laborers who will go forth into His harvest. We need laborers not only as pastors; but teachers, evangelists, interpreters, translators, catechists, administrators, and all the manifold gifts that the Lord of the Church promises to bestow upon us for the edifying of His Church. Brethren, pray for us!

God's Power Unto Salvation

The Japanese put the Christian missionary on the defensive. He must defend the Gospel truth with the whole counsel of God, not only against ingrained amoral habits and living, but against intellectually highly developed lies of the devil. You have heard that Emperor Hirohito has publicly disclaimed divinity, and yet he annually makes his annual tour to the Grand Shrine of Ise, which is the holy of holies of the Emperor-State system, and thousands upon thousands of his subjects do the same. When the Japanese is surrounded, even as the Roman was, from birth to grave by the "ceremonies" of Shintoism and Buddhism, it is self-delusion to speak of a "spiritual vacuum." Did we not believe in

the Gospel as a "power unto salvation," we would despair today. And when the Gospel is defined sharply, in terms that are unmistakably clear and in contrast to the paganism of this ancient nation, it will have its individual and collective repercussions, even as it did in Rome. Brethren, pray for us, that we may declare the Gospel with power.

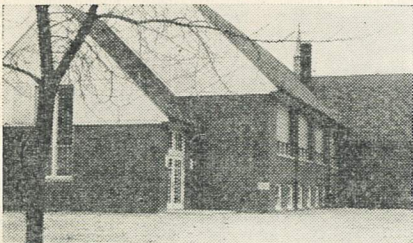


AT HOME AWAY FROM HOME
TWO SERVICEMEN AT PASTOR
TIEFEL'S TOKYO HOME

Missionary Tiefel is also contact pastor for our Spiritual Welfare Commission for our servicemen and women in the Japan-Korea area.

**DEDICATION OF NEW SCHOOL
Epiphany Lutheran Church
Racine, Wisconsin**

On March 28, the members of the English Evangelical Lutheran Church of the Epiphany were privileged to dedicate their new school and auditorium to the glory of the Triune



God. The building is 33 by 85 feet and extends to the south of the church proper. It is connected with the church and the entire project

comprises one unit. Two classrooms, each 24 by 30 feet, have been provided as well as a 33 by 65 feet auditorium. The building is completely fireproof, of brick veneer, and unusually well lighted. Tinted plaster walls, green chalk boards, tile floors, and new desks give the classrooms a pleasing appearance. The entire cost of the building excluding equipment was \$69,000.

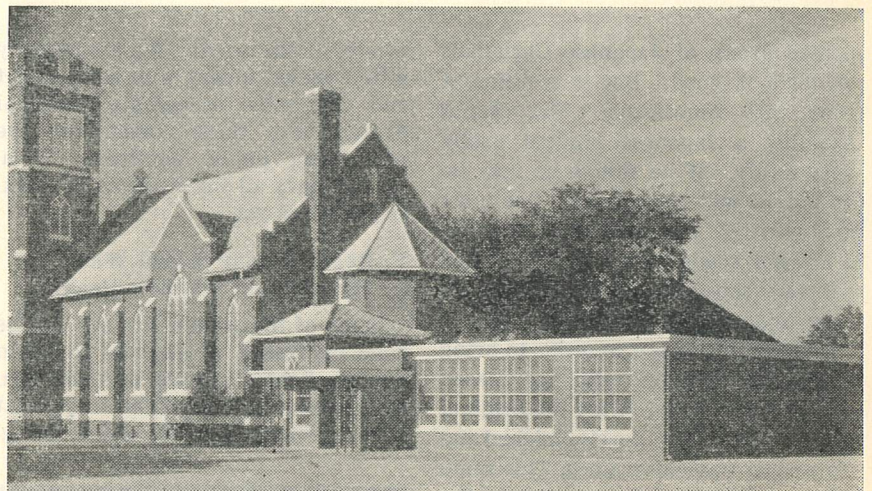
The Epiphany Congregation has maintained a Christian Day School since its organization in 1927. Classes were conducted in a one room school with six grades and one teacher. Two years ago a basement classroom was added and another teacher called. The 7th and 8th grades as well as a Kindergarten were also added, and the present enrollment is 54 pupils. The school is built for an anticipated enrollment of 80 pupils. The two

teachers who are instructing at the present time are Mr. Otto Mammel and Miss Euphrosene Goetsch.

The wisdom in purchasing enough property at the beginning of its history was vindicated at this time by the erection of the new school on the present property. Six lots were purchased in 1927, and there is still a sizeable area left for playground and parking. A Christian Parents Organization provides playground equipment and also takes an active interest in the welfare of the school.

Epiphany is truly thankful for its fine program of Christian education from Kindergarten on through Bible classes and also through its Sunday School. May the Lord make our members realize the importance of the great commission of the heavenly Shepherd, "Feed my lambs."

EDWIN JASTER.



**FIFTIETH ANNIVERSARY AND
DEDICATION OF NEW SCHOOL
BUILDING**

St. John's Ev. Lutheran Church, Route 3, Manitowoc, Wisconsin (Newtonburg), has just completed the fiftieth year of its Christian day school.

Its newly constructed school without a basement was built to the

church, and the heating system serves both church and school. Indoor toilets are in the church basement.

The school, 50 by 50 feet, has two classrooms, a library, a workroom, an athletic supply closet, and two separate cloak rooms.

The school proper was built for a cost of approximately \$30,000.

R. BEHMER.

Report of the Committee of Presidents

Dear Brethren:

The *Northwestern Lutheran* duly reported the meeting of the representatives of the Missouri Synod with the Conference of Presidents of our

Wisconsin Synod at Milwaukee in January of this year. Another meeting was asked for at that session. This took place at the Northwestern Publishing House from May 11

through the 14. Present were the Praesidium of the Missouri Synod, led by Dr. J. W. Behnken, together with nine district presidents of that body. President O. J. Naumann headed the Wisconsin Synod delegation consisting of two vice-presidents and nine district presidents. Dr. John Bradac acted as chairman, with Pastors Phil Mueller and Theodore Sauer as secretaries. With the exception of the last day, eight hours were given to debate each day. The evenings were usually reserved for separate meetings of the synodical groups involved.

Common Confession Basis of Discussion

During the sessions the debate revolved chiefly about "The Common Confession." Objective Justification, Conversion, the doctrine of the Antichrist, Election, Prayer Fellowship, and the Military Chaplaincy: all came in for a share of the time.

Common Confession Inadequate

It was the contention of the Wisconsin Synod delegation throughout that as a clear settlement of the issues that divided the American Lutheran Church from the Synodical Conference the Common Confession proves inadequate. It was asserted that incisive antithesis was called for. Its use in the Missouri Synod's own "Brief Statement" was pointed up and cordially endorsed. The very fact that a Part II to the Common Confession was found necessary showed up the inadequacy of Part I as a settlement of former doctrinal disagreement.

No False Doctrine, Claim

To this contention the reply came that the Common Confession contained no false doctrine. Even if found inadequate, it proved no reason to break up the Synodical Conference. It was stated again by us of Wisconsin that there were not a few other issues that played into this whole situation.

Chief Doctrines Discussed

A long discussion was entered into on Objective Justification, that is, the teaching of Scripture that in Christ's suffering, death, and resurrection God in express words of Holy Writ has declared forgiveness to the whole world of sinners and has justified

them. It was apparent, our representatives said, that the Common Confession did not teach this in such a manner as to exclude the old errors formerly held openly by the synods now composing the American Lutheran Church. This assertion was denied by the Missouri Synod spokesmen, who maintained that this doctrine was plainly stated and safeguarded completely in the Common Confession.

Common Confession on Conversion

The following day was given over to a long parley on the doctrines of Conversion and Election. Once more it was underscored that the Common Confession does not eliminate the introduction and operation of 'prevenient grace' as a factor in explaining why God converts some but not others. In addition, it does not rule out making distinction between 'natural resistance' and 'wilful resistance,' a distinction formerly made within the American Lutheran Church circles and still not disavowed. Again the inadequacy of the Common Confession was deplored, especially since so clear a statement was available in the Missouri Synod's own fine "Brief Statement." Nonetheless, they said, the language of the Common Confession was such as to rule out any cooperation before or in conversion on the part of man.

Common Confession on Election

The inquiry on Conversion was followed by a discussion of Election. It was declared by the signers of the Common Confession that the American Lutheran Church no longer teaches election 'intuitu fidei,' that is, that God from eternity saw who would believe in Christ to the very end and in view of this elected such to eternal life. To this our representatives rejoined that any American Lutheran repudiation of this error did not well agree with their recent underwriting and acceptance of the "United Testimony of Faith and Life" together with the Evangelical Lutheran Church. For that Norwegian body in its "Opgjoer" makes room for this very teaching as being good Lutheran doctrine. The Missouri Synod conferees frankly agreed they were unable to understand how the American Lutheran Church could unite with the Evangelical Lutheran Church on this basis. If such a

merger were consummated, it would bring to an end any further negotiations on their part with the ALC.

When the article concerning the "Means of Grace" was introduced, the talk centered chiefly on the expression "content and fitting word." The fact, it was asserted by us, that this very expression was employed in the Pittsburgh Agreement as a comprehensive definition of the inspiration of Holy Scripture as between the United Lutheran and the American Lutheran Churches made the phrase unacceptable to any Synodical Conference synod. For it is public knowledge that the United Lutheran Church does not adhere to the verbal inspiration of the Bible. On this score also it is brought home that the Common Confession proves inadequate.

The Antichrist

It was asked at this juncture whether the Missouri Synod holds to the doctrine that the Pope is the Antichrist. Answer was made that the doctrine of the Antichrist is indeed Scriptural teaching, but that the tenet that the Pope is the very Antichrist remains a historical judgment based on Scripture.

This concluded the debate on the Common Confession. Dr. Behnken expressed satisfaction that, while the Wisconsin Synod had found the Common Confession inadequate, it had not said it contains false doctrine. Our conviction, however, has grown but firmer, that a document that purports to settle former differences of doctrinal character must prove itself sharply adequate in comprehension, in definition, in exclusion and repudiation of former error, as well as in Biblical and theological terminology.

Prayer Fellowship

The topic of "Prayer Fellowship" consumed much time. It would be difficult to give a comprehensive reflection of the argument. Suffice it to say that the Missouri Synod representatives thought that joint prayer with other Lutherans not in doctrinal agreement with us is permissible in meetings for doctrinal discussion till the conviction becomes unavoidable that such are persistent errorists. On the other hand, prayer fellowship with such must be avoided in public worship. On our part, we held that

the distinction between joint prayer and prayer fellowship is untenable. For us joint prayer and prayer fellowship hinge upon pulpit and altar fellowship. For Scripture parallels "the Apostles' teaching and fellowship, the breaking of bread, and prayers."

"The Military Chaplaincy"

The remaining time of the sessions was devoted to "The Military Chaplaincy." It was freely admitted by the leaders of the Missouri Synod that grave dangers surround this arrangement. But it was also maintained that we should use the door that was opened to the Gospel by the chaplaincy. We contend that the very regulations governing the chaplaincy are unionistic in character. Little favorable reaction was discernible, however, when we suggested that the Lutheran Church should follow the example of the Press. The Press cherishes its freedom and guards it jealously. It refused to put its reporters into the Army, much less to permit the Government to pay them. The Church should also withdraw its chaplains from rank in the Armed Forces, send them out, direct them, control them, pay them, and let them serve — each church — their own constituents. That only would avoid the present dangerous mixture of Church and State in the Chaplaincy. That only would conserve for us the precious freedom of religion.

No Discernible Progress

At adjournment it was not evident that the representatives of the Lutheran Church-Missouri Synod and of the Wisconsin Synod had made clearly discernible progress toward understanding and agreement, not to mention unanimity. In the words of the Floor Committee at the August sessions of Synod, there was lacking the "indication that the Lutheran Church-Missouri Synod will not persist in its present stand as set forth in Point 1." Moreover, although our work was not completed, no request came from either group for meetings. A difference of spirit is apparently the chief divider.

IRWIN J. HABECK
KARL F. KRAUSS
E. ARNOLD SITZ

"FAINT, YET PURSUING"

Judges 8:4

Of Gideon's little army Scripture says
It crossed the River Jordan weak and faint

But resolute; it kept its goal in mind.
And thus it is with every Christian saint.

Fear and a lack of faith is often our undoing,

But victory crowns those who are faint and yet pursuing.

Like Jeremiah we can comfort those
Whose words reveal the depth of their complaint.

But when grief strikes our door and sorrow comes

Then we succumb and often fall or faint.

In such an hour, Father, hear our cry,
Deliver us from evil, lest we die.

"Lord, in life's journey, when our strength is spent,

When weak and faint the goal we still pursue,

Help us to claim Thy promise that to those who wait

Upon the Lord, Thou givest strength anew,

And confidence that He who has the work begun

Will keep it till that day when life's swift race is run."

ESTHER A. SCHUMANN.

CALENDAR OF CONFERENCES

MANKATO CIRCUIT PASTORAL AND DELEGATE CONFERENCE

Time: June 13, 2:30-5:30 p. m.

Place: Grace Lutheran Church, Le Sueur, Minnesota, M. J. Wehausen, pastor.

Agenda: Syllabus for District Convention; Report by the financial secretary of the circuit.

All congregations are reminded to have their delegates present. However, members of the church councils and communicant members are also invited to be present. By conference decision no arrangements are made for meals.

M. BIRKHOLOZ, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT

The nineteenth biennial convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary at Thiensville, Wisconsin, June 21 through 24, 1954.

The opening service will be held at 10:00 a. m. on Monday, June 21, in the Seminary chapel.

The essays for the convention are: "What is the Church's Responsibility with Regard to the Secondary Education of its Youth?" by Pastor H. J. Vogel, and "Christian Stewardship, with Special Reference to Tithing, Percentage Giving, etc." by Pastor Gerhard Schmeling.

Meals will be served in the dining hall of the Seminary. Those wishing to remain overnight in the dormitory should make arrangements with Prof. E. Reim at the Seminary.

The Northwestern Lutheran

Credentials and registration cards of all pastors, teachers, and lay delegates attending the convention should be delivered to the District Secretary during the hour preceding the opening of the convention.

The closing service of the convention with celebration of Holy Communion will be held at Calvary Lutheran Church, Thiensville, Wisconsin, on Wednesday, June 23, at 7:30 p. m.

HEINRICH J. VOGEL, Secretary.

MANITOWOC DELEGATE CONFERENCE

Monday, June 14, 9:00 a. m. at First German Ev. Lutheran Church, 8th and Marshall, Manitowoc, Wisconsin, L. H. Koeninger, pastor.

O. W. HEIER, Secretary.

FOX RIVER VALLEY DELEGATE CONFERENCE

The Fox River Valley Delegate Conference will meet Tuesday, June 15, 1954, at Immanuel Church, Kewaunee, Wisconsin. W. F. Zink, host pastor. The conference will begin with a communion service at 9:00 a. m. Sermon: Theo. Baganz (H. Bergholz) Essay: "The Proper Function of Organizations within the Congregation" — E. Krueger

Prepared reports on the work of Synod to be presented by appointed discussion leaders.

Theo. HARTWIG, Secretary.

PACIFIC NORTHWEST DISTRICT CONVENTION

The Pacific Northwest District Convention will be held June 29 to July 1, at Good Hope Church, Ellensburg, Washington. G. Sydow, pastor. Opening services at 10:30 a. m. with Holy Communion.

Guest essayist will be Prof. Carl Schewpe of Dr. Martin Luther College.

Credentials of lay delegates are to be signed by the president and secretary of the congregation and presented at the convention.

Please announce your intended presence or absence to the host pastor by June 20.

GEORGE FREY, Secretary.

LAKE SUPERIOR DELEGATE CONFERENCE

Date: Tuesday, June 15, 1954.

Place: Trinity Ev. Lutheran Church, Marinette, Wisconsin. A. A. Gentz, pastor. Time: 9:30 a. m. (C.S.T.).

All congregations are reminded to have their delegates present.

Pastors will kindly notify the host pastor in due time as to the number of delegates attending.

F. C. DOBRATZ, Secretary.

MICHIGAN DISTRICT CONVENTION

The seventy-seventh convention of the Michigan District will be held from June 14 to 18, 1954, at our Michigan Lutheran Seminary, Saginaw, Michigan.

The opening session will be held Monday afternoon at 2:00 p. m. Registration will take place from 1:00 p. m. to 2:00 p. m.

The opening service with Holy Communion will be held in St. Paul's Church on Monday evening. Pastor B. J. Westendorf of Flint, Michigan, will deliver the sermon.

The convention essay will be read by Professor M. Lehninger. His topic is, "Scriptural Confessionalism in Our Witnessing for Christ."

A second service will be held on Wednesday evening. Pastor Edgar Hoenecke of Plymouth, Michigan, will preach the sermon.

The credentials of lay delegates, stating the place and name of the congregation, and bearing the signature of the president and of the secretary of the congregation should be delivered to the District Secretary during the hour preceding the opening of the convention.

All memorials and other communications which are to come before the convention are to be in the hands of District President G. L. Press no later than June 7th.

Requests for lodging must be in the hands of Professor Conrad Frey, 2110 Court Street, Saginaw, Michigan, no later than June 3rd.

PASTORS' INSTITUTE

The third annual pastors' institute will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, August 23-27, 1954.

Two lectures will be presented each morning and two each afternoon, each followed by a discussion period.

The tentative program for this year's institute includes:

1. A study in the Psalms by Prof. E. E. Kowalke, Northwestern College, Watertown.
2. New Testament Exegesis by Prof. John P. Meyer.
3. Homiletics by Prof. Gerald Hoenecke.
4. Modern European Theology by Dr. Oesch of Germany (if he is available). (As substitute for the last Prof. E. Reim will lecture on Liturgics.)

Rates and fees as well as registration procedure will be announced at a later date.
HEINRICH J. VOGEL, Secretary.

CONVENTION OF THE WESTERN WISCONSIN DISTRICT SYNOD

The convention of the Western Wisconsin District Synod will be held at Northwestern College at Watertown, Wisconsin, from June 14, at 2:00 o'clock, to June 17, at noon.

The opening service will be held at Trinity Church, on Fourth Street, on Monday afternoon, June 14, at 2:00 o'clock. Registration will be taken before this service in the narthex of the church.

The closing service will be held at St. Mark's on Wednesday evening.

The following one-hour essays will be read: "The Ministry of Reconciliation," by Prof. Richard Jungkuntz; "The Glory of the Teaching Ministry," by Teacher Ralph Swantz; "Make Your Calling and Election Sure," by Pastor Henry Gieschen.

All memorials to the convention are to be in the hands of the district president by June 1. Indication of other business to come before the convention will also be made to him ahead of time.

Further information as to housing and meals will be sent to each pastor.

G. C. MARQUARDT, Secretary.

BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT

The nineteenth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at Dr. Martin Luther College, New Ulm, Minnesota from June 21 to 25, beginning at 2:00 p. m. on Monday and ending at noon on Friday.

Services — Pastoral COMMUNION service at St. Paul's church in the evening of the opening day; confessional address by Pastor H. A. Sauer and pastoral sermon by Pastor P. R. Kurth; MEMORIAL service on Wednesday at 2:00 p. m., Pastor C. W. Kuehner, speaker; CLOSING service on Thursday evening, sermon on Missions by Pastor W. P. Haar and sermon on Christian education by Pastor W. Vatthauer.

Essays — "An Analysis of the Stewardship in the Minnesota District in the Light of 2 Cor. 9:1-12," by Pastor H. C. Duehlmeier; and "A Catechism of the Differences Disturbing the Peace within the Synodical Conference," by a committee consisting of Pastors Ch. Albrecht, Carl Mischke, and L. Voss.

Business Matters — Applications for membership, overtures, or other communications relative to the business of the convention should be addressed to the District President (and a copy of same to the Secretary) in due time. Congregations which have translated or changed their constitution are asked to submit a copy to the proper committee (E. A. Birkholz) before the convention. All conference secretaries are reminded to bring their Minutes!

Costs — The costs for a delegate and pastor, whether they attend or not, are \$15.00, which must accompany the convention-form when it is returned to the Housing Committee. A detailed schedule of other costs, together with registration cards, will be mailed later.

M. J. LENZ, Secretary.

NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District Convention will be held June 21-24, 1954, at Cleveland, Wisconsin, Rev. Elden M. Bode, pastor. Opening services with Holy Communion, 10 a. m.

Essayist: Prof. Erwin E. Kowalke. Topics: Rom. 16:17; 2 Thess. 3:14; Titus 3:10. Please register early with the host pastor.

Lay delegates credentials are to be sent to the undersigned at least one week before the convention date.

F. A. REIER, Secretary.

NEBRASKA DISTRICT CONVENTION

The nineteenth convention of the Nebraska District will be held from June 15 to 18, 1954, at St. John Ev. Lutheran Church of Stanton, Nebraska, L. Groth, pastor.

Monday evening, June 14, registration, and committee assignments by the president at 7:30.

Tuesday, June 15, opening service at 9:00 a. m., followed by the first session.

The essay "The Scriptural Principals Concerning Church Fellowship" will be read to the convention by Prof. Carl J. Lawrenz.

The credentials of the lay delegates, stating place and name of the congregation, and bearing the signature of the president and of the secretary of the congregation, are to be given to the district secretary on Monday evening, at the latest before the opening service. The above applies also to pastors and teachers. Use the registration cards sent you.

Requests for lodging and meals should be in the hands of the host pastor no later than June 8.

R. H. ROTH, District Secretary.

ARIZONA-CALIFORNIA DISTRICT CONVENTION

The first convention of Synod's ninth district of Arizona and California will be held at the Apache Lutheran Mission in East Fork, Arizona, on June 15-17, 1954.

The meeting will begin with a service at 10:00 a. m., with the Rev. E. Arnold Sitz, of Tucson, President, in the pulpit, and the Rev. Ernest E. Sprengeler, of East Fork, First Vice-President, at the altar.

The convention essayist, Professor Walter A. Schumann of Northwestern College, Watertown, Wisconsin, will present a paper on "The Doctrine of the Church and the Present Pass in the Lutheran Church of America."

Visitors are cordially welcome to attend the sessions. East Fork lies 80 miles south of Holbrook, 80 miles northeast of Globe.

ARMIN C. KEIBEL, Secretary.

LIST OF CANDIDATES

The following have been nominated for the presidency of our Lutheran Theological Seminary at Thiensville, Wisconsin:

- Prof. Gerald Hoenecke
- Prof. Carl Lawrenz
- Dr. Paul Peters
- Prof. Edmund Reim
- Prof. Arthur Voss

All communications regarding these candidates must be in the hands of the undersigned no later than June 21, 1954. The election will take place at the Seminary at 7:00 p. m. on that day.

The Board of Control Lutheran Theological Seminary Thiensville, Wisconsin
Heinrich J. Vogel, Secretary.

APPOINTMENT

Mr. Henry Linker of Hillrose, Colorado, has been appointed to the Colorado Mission Board to fill out the unexpired term of Mr. C. Winkler, who resigned.

IM. P. FREY, President.

WANTED

Baptismal Font for a small mission congregation at Faith, South Dakota. Will pay all transportation charges. Contact vacancy pastor, Rev. John A. Balash, Jr., Box 402, Bison, South Dakota.

OFFERED

Old bowl type light fixtures from our church are available to any mission or small congregation for transportation charge.
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Kenosha, Wisconsin

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastor

Birner, Herbert A., in Good Shepherd Lutheran Church, Sioux Falls, South Dakota by Rev. T. N. Teigen; assisted by Henry A. Birner, Carl Paul, Albert Palechek, G. H. Steffen, and Robert Cordes; May 16, 1954.

CHANGE OF ADDRESS

Pastors

Geiger, Henry, Morrisonville, Wisconsin.
Albrecht, G. Jerome, 1662 E. Idaho Ave., St. Paul 6, Minnesota.

BOOK REVIEW

Christianity in Education. By Martin Hegland. Augsburg Publishing House, Minneapolis, Minnesota. 105 pp. 5 x 8. \$1.75.

Dr. Hegland, who has devoted most of his life to Lutheran higher education, presents some implications of Christian education. The fields which are covered range from history, philosophy, and the natural sciences to home-making and health. Dr. Hegland in the introduction explains his procedure: "In dealing with the several subject fields I have attempted first, a brief orientation as to the meaning and significance of each field as a part of the total cultural picture. Then an endeavor has been made to show the function of education in transmitting the content of each subject. And lastly, the Christian emphasis in each area is stressed." In the thirteen fields covered in this book the author carries out this procedure. For the pastor and teacher who have been working in the field of Christian education this book will offer little, if anything, new. In fact an eyebrow or two might ascend at a few of the less than profound observations. To our knowledge, however, there are precious few books comparable in scope to Dr. Hegland's book. For that reason it might profitably find a place on the shelf of a pastor or teacher.

JAMES P. SCHAEFER.

The Apostle Paul, His Message and His Doctrine. By Olaf Moe. Translated by L. A. Vigness. Augsburg Publishing House, Minneapolis, Minnesota. xiii and 489 pp. 6 x 8 1/2. \$4.75.

With this book Olaf Moe, professor of New Testament exegesis at the Independent Theological Seminary in Oslo, Norway, completes his two volume study of the Apostle Paul. We are speaking of the translation; actually the present volume appeared in Norway twenty-five years ago. Professor Moe's first volume, **The Apostle Paul, His Life and His Work**, was biographical in emphasis. The second volume is theological in emphasis. Since a full treatment would fall beyond the scope of this review, we will only point out some of the high lights of this second volume. The author divides his discussion of Paul's doctrine into two unequal parts. In the first, very brief section he relates Paul's doctrine to his missionary message. In the second section, which occupies the bulk of the pages, he deals with the theology of Paul under thirteen divisions which cover the entire field of Christian doctrine. His source is the epistles of Paul. In his exegetical, historical, and expository treatment of the body of Paul's doctrine the author offers a pleasant mixture of scholarship, profundity, and lucid presentation. The book is so well outlined that one hardly misses an index. Professor Moe's frame of reference throughout is conservative. His attitude toward New Testament criticism and his view of inspiration also fall into this category. This does not, of course, constitute an endorsement of every statement, judgment, or interpretation. In fact a rather lengthy list could be compiled of matters in which we will not follow Dr. Moe. Since this is a good book on Paul, a conservative book, of a species rare in America, we would wish it into the hands of our pastors to be enjoyed as they enjoyed the author's first volume. We doff our hats to the publishers who not only make such happy things possible but present it to the public in such an attractive form.

JAMES P. SCHAEFER.

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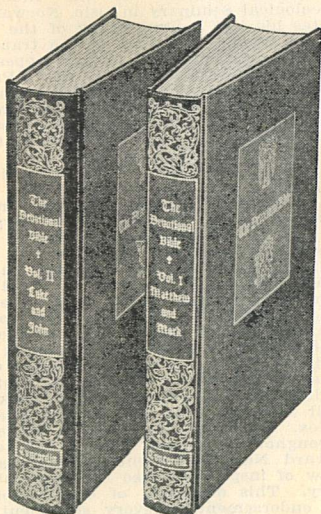
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